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Front View of St. Michael's Church,

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THE
CHARLESTON GOSPEL MESSENGER,

AND

Protestant Episcopal Register.

Vol. XIX.

FEBRUARY, 1842.

No. 227.

FOR THE GOSPEL MESSENGER.

THE CHURCH IN WEAKNESS, AND IN POWER.

A Sermon preached at the Consecration of St. John's Church, Winnsborough.

MATT. xiii. 31—"The Kingdom of Heaven is like to a grain of mustard seed, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree so that the birds of the air come and lodge in the branches thereof."

So decided a movement in behalf of religion as the consecration of a house to the exclusive service of Almighty God, is an event which calls for the devout gratitude of all who love that religion, and worship that God. It is an evidence of advance which cannot be mistaken; for, whilst there are many who are willing to give good words to a good cause, there are few without real love who are willing also to help it onwards with their money. I congratulate the citizens upon an event which augurs so well for the prosperity of their town: and I pray that those who have been instrumental thus in honoring the Lord, may themselves be builded together, holy temples, for the habitation of God through the Spirit.

There was a time, and that not very long ago, when the Lord, whose presence has been here invoked, had not where to lay his head. An outcast from the synagogue, and an alien from the temple, he made the barren mountain-side his house of prayer, and the rugged shore of the sea of Gallilee, the gathering place for his disciples: and yet so eloquently did he speak the words which mortal never spoke before, that the synagogue was deserted and the temple abandoned, and the proud Pharisee, and the doubting Sadducee, were content to mingle with the hard-handed fishermen and the dusty way-farer, that they might hear from the son of a carpenter all the words of this life.

In such rough scenes as these was that *smallest* of reeds planted; and most uncertain was the prospect that it would take root in that unfriendly soil, and rooted, that it would be protected in its growth from the winds of heaven and the birds of the air, and the thorny cares which threatened to choke up its existence.

Three years' labors, prayers and tears did little more than gather around him a promiscuous multitude who had an eye for the loaves and fishes he had power to give, but little heart for the doctrines they were intended to render palatable: and when the powers of hell had sway for

a season, his bosom-friend sold him to death, his boldest follower denied him thrice, and of the multitude who had cried "Hosanna" but the day before, many now cried "crucify him," and all stood most cautiously afar off. The disciples whom his resurrection rallied, and to whom the nursing care of the smallest seed was entrusted, met with fortune but little different from that which their master had encountered. An upper chamber was their most commodious gathering place, and the river-side was the temple where their prayers were wont to be made; and not unfrequently was the judgment hall startled by the sound of the preached gospel, and the prison cells made vocal with the songs of praise. In season and out of it did they labor, who first were called into the gospel vineyard; and so far from having any temples where the word of God might be spoken, they had no certain dwelling place themselves, but "wandered about in deserts and in mountains, and in dens and caves of the earth." "In stripes above measure, in prisons more frequent, in deaths oft." The results of their labors do we now enjoy. They watched the tender shoot until it had become a vigorous tree, and under its branches may we now take repose. The parable has been proved. The little one has become a thousand, and strong nations have descended from those who used to shrink into the obscurity of an upper chamber, and shut the door for fear of the Jews. That which was once whispered in the ear is now proclaimed from the house-top; and the lighted candle once hidden within secret recesses, now sheds its rays like a sun, upon hemisphere after hemisphere all around the globe.

It is the boast of the English that the sun never sets upon the possessions of their Queen, and that at each horizon as it traverses the earth, its approach is welcomed by their morning drum, and its departure by the evening gun: but it is the happier boast of the Christian world that the same sun which flashes in the polished furniture of war, also shines to guild the strong towers of a holier warfare, and to illuminate with its hourly beams the possessions of that King whose reign is peace.

But though there is scarcely a meridian around the globe in which the gospel is not preached, and the wonderful works of God have been declared in every important language which has been spoken by man, yet still is there a great work to be done before the approach of that day, when the knowledge of the Lord shall cover the earth with the volume and the weight with which the waters cover the sea. The seed of the gospel has been sown broadcast throughout the earth, but still it remains the smallest of seeds, and the same care which was needed for the first that fell, will be necessary for the last; or it will be overrun by those of evil growth with which the world abounds. A great work still remains to be done, the salvation of the human soul: a work which is to occupy all nations, embrace all men, extend through all time: a work infinitely inferior to any other which claims the attention of mankind.

In order that we may accomplish successfully that portion of the work which falls to us, we should first inquire how success was obtained by those who were taught by God, satisfied that the means which they used are better than any that could be devised by us. They had the answer of the Spirit; whilst we oftentimes mistake our own imaginations for its divine suggestions. Their efforts have been productive of permanent success, whilst those who do not follow them, however they may

flourish for a time, must fall at last. In doing this, however, we run counter to the opinions of the present time. Men look forward now, and never at times past; they trust rather to theory and speculation than to experience; and they prefer to be ever inquiring after some new thing, than to be satisfied with the many proofs which are offered, that the old is better.

1. The first thing which we notice in the history of the Church, as a means of its increase, was *the sense our ancestors entertained of the superintendence of God.*

Reference to him was the very first principle they inculcated as necessary to missionary and parochial effort. Dependence upon him they taught to be the vital element of the Christian individual and the Christian society: And his blessing the absolute essential of every undertaking which would be crowned at last with permanent success. This was but the natural result of their conceptions of God. Knowing that the sparrow did not fall to the ground without his seeing it, they were not of such little faith as to suppose that he would not care for those whose hearts were throbbing under the solemn pulses of his love: Knowing that nothing was brought into being without his agency, they knew that nothing could be preserved, and nothing improved without that self-same co-operation; and knowing that the great cause they had in hand was his, they also knew that he alone was capable of superintending it, and carrying it on to success. There is far too little of this feeling prevailing in the world. One would think that the cause in which some Christians are engaged is some human speculation, by the rashness with which it is undertaken, and the ill-tempered zeal with which it is carried on. The cause is God's, and he will bring it to pass. No one need, therefore, be dismayed by misfortune, or cast down by temporary ill-success; and no one need resort in despair to any untried or unlawful means. The battle is the Lord's. Temporary defeat may be only the harbinger of victory; and we may rely upon it that the smooth stones of David and his sling, are better in the name of the Lord than the sword and helmet of Saul which we have not proved.

2. Connected with this just appreciation for the character of God, which we observe among the ancients, was *a reverence for the persons of those more especially devoted to his service.*

Let no one despise thy youth, is the injunction twice given by an ancient Bishop to his son in the faith, and the commands to the people to revere those who are in charge over them, and who watch for their souls, are too numerous to need a recitation here. This circumstance is a perfect criterion by which the religious character of a people may be tested: but more than this it is a sure means by which their character may be improved.

The higher the estimation in which the clergyman is held, the loftier beyond all question are the views which are entertained of his master: And the more, proper sentiments towards the man are cultivated, the better his opportunities of obtaining honor for the God whose servant he is. We are creatures of habit and association. Notions carelessly adopted, are oftentimes the foundation of governing principles; and the sentiments with which we are accustomed to regard one object, will oftentimes extend themselves to every other with which it is connected. The

man who is unfriendly to his Minister is not unfrequently an infidel to his God; and the child who is educated without respect to the man, can very seldom be brought to reverence the sacred functions in which he is engaged. There is scarcely any matter in which a change is more needed in our country than in this. In some portions of it the clerical office, as such, has almost become extinct; and all the holy associations with which in the Apostle's days it was fraught are lost. Partly, this is our fault, but much more is it our misfortune. It is our fault that when driven to labor by the unwillingness of the people to provide for our necessities, we should suffer our minds to be contaminated with the opening prospects of worldly gain, and our hearts to grow cold in the great work we are called upon to do. But is it not far more our misfortune? Have not the people practically forgotten that those who preach the gospel should live of the gospel? And do they not by the consequences of that forgetfulness alone, entail upon the Church and the world, all the manifold evils of a vagrant, unsettled and ill-supported Ministry? But, after all, want of support is not the greatest cause of complaint: it is the fact that we are supported as men of education and of talents rather than as men of God. The individual is oftentimes idolized, when the officer is held in no respect: And God knows it would gladden the heart of many a man, who is petted, and fondled, and flattered, because he casually ministers to the intellectual pleasure of his people, if one half of those attentions were given to him, not as the man, but as the Minister. Had Paul lived in these days, we would have worshipped him as the people of Lystra were moved by his eloquence to do: but should he refer to his office, and exhort us to turn from such vanities to the living God, it is much to be feared that he would a second time be stoned, and drawn out of our cities, as dead. The prosperity of the Church is deeply interested in bringing about a change, and all who reverence God, should by every means in his power cultivate a proper reverence for the characters of those whom God has ordained.

3. Equally resulting from this principle of reverence for God, we notice in the early Church, *a scrupulous attention to the manner in which he was worshipped*. Nothing was considered of small importance which related to this great Being, and special pains were taken that the worship which was offered to him might be pure. In consequence of this the forms of prayer which had been so long in use in the Jewish Church were adopted in the Christian, with such modification as the change of dispensation rendered necessary: and the Apostles and Martyrs were glad to approach their God with the same words which had been consecrated by the lips of thousands, who had lived from the times of David to those of Christ.

The Church has grown and flourished under the blessings which these prayers have brought down from God: and would it not be rashness in us to discard them, for others as yet untried? What have we to gain? So long as we worship in a congregation we must worship by a form. The Minister who officiates must be the leading mind in the assembly, and if others who are present pray at all, they must submit their minds to his. They are bound by the form of words which proceeds from his lips, and they are as much bound by it, whether he makes it upon

the spot, or had thought it out in his study, or had received it from those who had used it a hundred years ago.

The only question which remains in relation to congregational worship is the very narrow one, whether it is not better that we should trust to the wisdom which for many ages has been employed upon this book, than to the isolated wisdom of any single man : and whether in short it has not been more agreeable to our feelings this day to approach God, not in the language of our good brother who led our devotions, but in words which were suggested by Cranmer, and Martin Bucer, and Gregory, and Chrysostom, and Clement, and our Lord Jesus Christ himself.

There is a radical mistake pervading the Christian world as to the object of prayer. From observation one would suppose that prayer was intended for the ear of the people far more than for the throne of God ; and that its design was only to stir up the hearts of the congregation to some undue excitement, and not to bring down God's blessing on them. But the pulpit is the place in which the exhortation should be given, the sermon furnishes abundant scope for the most exciting appeals to the conscience and the heart, and the prayer should be confined to the objects to which it is nominally devoted, the humble petition of a sinner to his God.

Be not rash with thy lips, is a caution which every modest man remembers, when he ventures into the presence of any one superior to himself : and if it applies, in the slightly differing relations between man and man, in a common humanity, with how much greater force is it applicable to a sinner in his intercourse with God. For eighteen hundred years the seed of the divine truth has been watered by such prayers ; under their influence it has grown to be a fair and lofty tree ; and if we would do our part successfully that its branches may spread into all lands, we must not change the culture which produced such fruitfulness in the soil. It is a mode of worship which experience has proved most advantageous to ourselves, and most accordant with just notions of the majesty of God, and for both these reasons we should be careful that it be not lost.

4. This same principle of reverence for God, has produced, finally, a *high respect for the place in which he is habitually worshipped.*

There are no traits in the Jewish history more touching, than those which describe the reverence ever felt for the sacred temple.

"I will not suffer mine eyes to sleep," are the words of the projector of the sacred edifice, "I will not suffer mine eyes to sleep, until I find out a place for the temple of the Lord, an habitation for the mighty God of Jacob." Anticipated with such resolute and solemn feelings, we may well imagine with what emotions it was beheld, when the vast structure was dedicated to the Lord.

Among the many evils which that ancient nation suffered, none was esteemed of greater moment than their exile from their home : "as the hart panteth after the water-brooks, so panteth my soul after thee O ! God," are the words of one of their banished poets, "I pour out my soul within me, when I remember that I went to the house of God with the voice of joy and praise, with the multitude that kept holyday ;" And when at last their dispensation was ended, and the temple was

destroyed ; multitudes rushed into its burning chambers, and watered its ashes with their blood.

In the New Testament we find no instance of these feelings, except in relation to the ancient temple, for the reason that there was no Christian temple in existence to which their reverence could be paid. They were not in condition thus to honor the Lord with their substance ; and all the time they could spare from the immediate work of the gospel, was dedicated to the labors which brought them daily bread. Having no certain dwelling place themselves, they were content to worship God on the green banks by the river-side, in the security of some upper chamber, in the school room of the Philosopher Tyrannus, upon the Areopagus ; and wherever else their persecutors would give them time to pray.

Whilst the Jews wandered in the wilderness, the ark of God was accommodated in an humble tent, but when they built for themselves houses of cedar, they erected for the Lord a temple, if not worthy of his majesty, at least befitting the happier condition to which they were advanced. And so was it with our Christian forefathers. For two whole years the gospel was preached in Rome in a hired house, and by a provincial prisoner ; but at this day the loftiest edifice which strikes the eye of a stranger, is a Christian temple dedicated to the Triune God.

In Britain the earliest edifices had walls of mud and roofs of thatch, and the Church was not unlike the cottage : but when the people constructed palaces for themselves, they were not satisfied until they had dedicated Cathedrals to their God.

In this country we have not yet advanced to that degree of civilized Christianity, which will afford me instances of this kind to which I may allude. The people are too unsettled in their habits, and too worldly wise in their calculations, for these things yet to be. Christ's earliest dwelling-place on earth was a stable, and there are men who would invoke him from the highest heavens, to habitations but little better than that which held his manger cradle. The spirit of the age is so intensely selfish, and the calculations of the people are so much based upon immediate utility, that it is to be feared that a long time must elapse before any change for the better will occur. That day however will arrive. Religion will take hold of the hearts of the people, and out of its abundance will the Lord be honored. The offerings of the people shall again be pleasant unto the Lord as in days of old, and as in ancient years. The baser metals, and the more perishable materials will give place to those of greater value ; and there will be scarcely a village in our land in which some marble pile will not remind the passer by of the majesty of the Lord to whom it is devoted. Men will again acknowledge the power of association, and recovering proper conceptions of the greatness of God, they will endeavor by every means in their power to extend them through the world. Already they build handsome houses for themselves, they erect costly edifices for public justice and for purposes of education, and they will in time see the inconsistency of not also rearing splendid temples to the Lord.

To those who have been instrumental in erecting the house we now occupy, if it were my privilege to decide, I should say well done ! I

had but little expectation when I visited this place a year ago, and saw the chilly accommodations that the gloomy court-room afforded, that there would so soon be an answer to the faithful prayers that were offered there: But the unsightly worm by the power of God becomes the beautiful butterfly; and it displays a want of faith in man to limit the results *that* power can accomplish. Though it is not my province however to award praise or blame, it may be permitted me in conclusion to offer a caution.

Never forget the great end to which Churches, and prayers, and ministers, and all the means of grace are intended to subserve: the salvation of the immortal soul. Gaining the whole world with this loss, has been pronounced on the highest authority to be a miserable bargain; and it is a vain thing to build Churches and support the ministry, and encourage a becoming reverence to every thing religious, unless at the same time we personally use them for the edification of our own souls through the Spirit. And thus too shall we most effectually receive the increase of the Church; for the faithful fervent prayer of the righteous man availeth much; and that building is most appropriately dedicated to God, whose every worshipper is himself a temple of the Lord.



FOR THE GOSPEL MESSENGER.

THE PROGRESSIVENESS OF THE HOLINESS AND THE HAPPINESS OF THE CHRISTIAN.

The just man, was, by Solomon, compared to the Sun. Both derive their light from the great fountain of creation. They are the instruments, by which God effects his beneficent purposes. Their qualifications for usefulness, are given and preserved by the Almighty. The *path* of the good man like that of the Sun is *invisible*, not because it is dark, but because a flood of light is poured upon it. The track is not seen, because the light shines *all* around it. There is no darkness near to make it visible. The traces of their passage are discovered, not like a path through a forest by a few footsteps, but by the general warmth and light which have been diffused. The path of the good man, like that of the Sun, is bright, at the commencement, and it shines brighter and brighter, till it has arrived at the zenith. Over this path, the cloud sometimes passes, then the light becomes feeble, and we almost fear it is extinct, but it triumphs again and again, and finally stands on high in meridian splendor. "The perfect day" comes not, while he is on the journey—while he is surrounded with the atmosphere of earth. It is not, until he has arrived at the highest heaven, that the Christian is delivered from the power of sin. "Going on unto perfection," he yet does not attain that perfection, until this "corruptible hath put on incorruption, and this mortal is clothed with immortality."

The grace which forms the Christian character, and the light deposited in the Sun are perfectly pure, when they come from the Creator. But they contract, in their passage through our hemisphere, many spots, and so the perfect day is postponed until earth is no longer in the horizon, is underneath, and the higher regions are attained. Thus the Christian character in its present imperfection, and future perfection;

in its great and extended *usefulness*, and in its progressive excellency, are happily illustrated by the metaphor in the text. Let us dwell a little on some of these particulars. With our evil inclinations, perhaps strengthened by habit; with the temptations so thick in this world; with the thousand nameless difficulties in the way of a religious life, of which every man who would be good has woful experience—what would be the issue of our best endeavors, if a merciful God by his powerful grace did not cultivate the heart? Hast thou, in any degree, overcome the power of sin? Dost thou, in any poor measure, love thy God and thy neighbor, and desire the salvation of thy soul? Give God the glory. It was his grace, which kept down the weeds of transgression—planted the good seed—tended it, and now guards its growth. Are you alive to the exceeding usefulness of those friends of religion who have blessed mankind by their prayers, their charity, and their alluring example. Give glory to the Lord. *They* would have been like the multitude. But they have been washed, and sanctified in the name of the Lord Jesus, and by the Spirit of our God. Whenever we contemplate the path of the just with ineffable satisfaction—whenever we rejoice in those beams which they have shed on a benighted, sinful, and miserable world—let us look beyond them to him whose agent they are; to him by whose light they shine, by whose warmth they are refreshed, and a means of refreshment to others.

It is impossible that the good man should be *concealed*, as that the Sun should be. And yet we may remark of both, that *they* are less observed, than the general good which they bestow. The light is enjoyed, the warmth is delightfully experienced by every one, without always carrying their thoughts to the source, whence that light and that warmth are dispensed. Indeed it is the study of the good man, as far as the success of his purpose will admit, to conceal *himself*. He endeavors to direct the attention of the relieved to the author of every good and perfect gift, the Divine Providence by whose bounty man is enabled to be useful, and the divine grace by whose influence he is inclined to benevolence. He conforms, whenever circumstances will permit, to the scriptural rule, not to let his left hand know what his right hand doeth. He never gives alms, to be seen of men, that is to gain their favor, though he sometimes prefers *public* liberality, that the weight of his example may be placed in the scale of religion, or of charity. The wheels which he has set in motion, are seen; the good effects of his piety and charity are experienced, while he is in a manner behind the curtain, known to be there; but less seen, less thought of than the good which he, like the sun, is constantly and extensively dispensing. The founder of a great religious or charitable institution, of an almshouse or a hospital—the benevolent individual whose liberality perhaps gladdens an hundred cottages—educates the indigent youth of a city, generation after generation cannot be unknown or disregarded; but how comparatively small is the notice *he* attracts, when our attention is drawn to the beneficent building which he has erected, and the overflowing streams of his bounty. It is congenial with the humility of true goodness; it is one of the chief desires of the good man, that he should be unnoticed—that the *benefits* received through him should be so felt, as to occupy the attention, and

that the emotions of gratitude and praise should be uninterruptedly directed to the supreme God.

The Sun shines brighter and brighter unto the perfect day. Goodness is *progressive*. The Scriptures declare this under various metaphors. "There is first the blade, then the ear, after that the full corn in the ear." The little grain of mustard seed springs up, becomes a tree, and then spreads its branches, affording shelter and shade to living nature. As the outward man advances from infancy through childhood and youth to manhood, so the inward man is renewed day by day. There may indeed be some Christians, who, like St. Paul, as in an instant, change their character, renounce their sins, and become eminent Saints. But it is believed, these instances are few. Our text describes the condition of the great majority of religious persons. Like Timothy, they have in youth obeyed the Gospel, and have grown in grace, and in the knowledge of our Lord Jesus Christ day by day. Adding to their faith, another and another virtue, they have pressed towards the standard of their blessed Saviour. Their character has shone brighter and brighter, until the day of death, which has been to them a great approach, to perfect day, for in the tomb they have deposited the drop of virtue, and their spirits have ascended to God, as on angels wings, so also clothed with angelic perfection. The institutions of the Church contemplate the spiritual life to be progressive. They recognize the newly baptized as, according to the Scriptural expression, "babes in Christ," and they encourage them by the use of the ordinances, by availing themselves of confirmation, of the instructions and intercessions of the sanctuary, and the Lord's supper statedly; to seek to become strong men, and to go on unto perfection.

We can have no illustration of our text more satisfactory, than that which is afforded by the example of a child baptized in infancy; educated according to the engagements made by his sponsors on that sacred occasion, prepared for the rite of confirmation, coming to that ordinance with a willing mind, and a glad heart, living in constant communion with the Church, and evidently advancing in piety and virtue, until the hour of death. The path of such a person was at its commencement illumined by the grace of the Holy Spirit of God, and it appears brighter and brighter, at each successive stage of life. If of such an one we cannot hope—of whom can we hope, that they have come to the perfect day? The great majority of Christians in all ages, and of the just made perfect in heaven, will, it is not doubted, be found to consist of such as have been brought up in the nurture and admonition of the Lord, and have gone on from strength to strength, till they have arrived at glory. Let us not discourage the *late* penitent in the smallest degree. There is hope for *him*; abundant encouragement, offered by our Lord Jesus Christ, who came to save sinners, even the chief. But let us not cease to warn the young against *postponing* their repentance, by reminding them that conversion in manhood and old age is comparatively rare—and that it is difficult for those to do good, who have been accustomed to do evil. Let us not neglect to encourage pious parents, to attend to the religious education of their children, and the young themselves, to remember their Creator in the days of their youth, by the

serious consideration that most of the Saints in glory were in *early* life pious, and as is suggested by our text, that it is characteristic of the just man, under every dispensation, in all ages, to resemble the shining light, which burns brighter and brighter unto the perfect day.

But there is another, and a more interesting view of the text, which indeed seems to have been principally contemplated by the inspired writer. The Sun is a metaphor which we have seen does happily illustrate the *character* of the just man. But it is also an accurate and beautiful illustration of his *happiness*.

The happiness of the good man, like the glory of the Sun is unrivalled. There is no happiness which can be compared with his. There is no source of happiness so unmingled, so overflowing, so lasting as his. It is not perfect, because his character is not perfect. But it is ever in full proportion to the measure of his piety, and virtue. Has he overcome the sin which did most easily beset him? Has he put to flight a temptation which long and powerfully assailed him? He has a satisfaction superior to that of any conqueror. He has achieved the noblest victory, if he has conquered in any degree his own evil nature.

Has he averted the reproaches of conscience, and the pangs of remorse, the bitterest sufferings to which mortal man, amid his many sufferings is exposed? Has he secured the approbation of conscience—that consolation which the world can neither give nor take away, and compared with which, she has nothing to offer? Has he the sense of forgiveness of his sins through Jesus Christ, the peace which is in *believing*, the joy which is in the holy ghost, the hope which triumphs over the grave, the communion with God, and the Saints, which is the rich foretaste of the heavenly felicity? Surely religion hath the promise of the life that *now is*. What enjoyments are open to man on earth, which can be compared with *these*? And what is earth, *without* these spiritual blessings. It is indeed a dark place, for God is not there. It is a fit abode only for the brutes *that perish*. It is a region of despair, *when* man ceases to look beyond it, to another, and a better world.

The happiness of the good man also is *progressive*. As he advances in holiness, another and another source of consolation, and joy, and hope are opened to him. As time brings him nearer to death, he seems to partake more and more of the felicity destined for him in the heavens. But the utmost degree of his *present* happiness, what is it compared with that which will be his portion *hereafter*. When the perfect day comes how exalted will be his happiness! "Eye hath not seen, nor ear heard, neither hath it entered into the mind of man to conceive, of the blessings which God hath prepared for those who love him unto the end. The righteous shall shine forth as the Sun in the kingdom of their Father." *Such* are the motives religion proposes to mankind. Happiness incomparable in its nature, valuable in the *least* degree of it, constantly *increasing*; warming the heart more and more, and at length made perfect—for the day is at hand, when faith shall be swallowed up in vision, and hope ineffable and everlasting enjoyment. The glory of piety and virtue, like that of the Sun, shineth brighter and brighter unto the perfect day, when it shall be infinitely great—yea, it is that glory which excelleth. The righteous go from strength to strength, until every one of them appeareth in Zion.

To them the wicked are a perfect contrast. * "The wicked, says Solomon, are as *darkness*." They are in the darkness of *error*, for they will not use the light which God hath been pleased to afford them. Their character is without that essential brightness which the divine grace alone can impart to man, born in sin, and accustomed to do evil. Instead of being useful to their fellow men, they delight in mischief, and their example is most pernicious—conducting not to the true light of heaven, but to the darkness of despair, and the everlasting darkness of the second death. *Their* character also is *progressive*, advancing from bad to worse, until it becomes incurable, like that of the fallen angels. Darkness is also a significant emblem of their misery. To the light of the Holy Spirit of God, and the light of the hope of immortality, those privileges of the godly, those best comforts in the present life, they are entirely strangers. Going on from sin to sin, they have daily new reproaches of *conscience*, new pangs of *remorse*, and new fears respecting the judgment to come. Their troubles are constantly accumulating, until they arrive at the abode of unutterable anguish, and never ending despair, of the blackness of darkness for ever, as the Scriptures express it.

NOTICES OF NEW PUBLICATIONS.

Conversations on the Church, by the Rev. W. Gressley. London, 1842.—This is a delightful little book, and it argues well for the taste of the English public, that it has passed a fifth edition. It is an extract, and we need not say has created a strong desire to read the original, entitled "Portrait of an English Churchman." We have marked so many passages for insertion in the *Gospel Messenger*, that we must select from them, and when all are excellent, the only remedy is to recommend that the whole book be reprinted, believing that it is most happily adopted by its style to interest, and by its topics to instruct and influence the community in general, as well as to confirm the Churchman in his attachment to the Scriptural principles, and the venerable usages which he has embraced and adopted, and probably admired before he became a member of our Church, if he did so in adult age. These specimens will serve the double purpose, of exciting inquiry for the book, and of assisting in its objects—the instruction of those who are not, and the edification of those, who are members of the body of Christ.

Liberality as it is called.—"A latitudinarian in religion is good for nought; he has no fixed principles in any thing; you can never depend on him. In every department of life—in his family, in society, in public, as a politician, as a neighbor—he is inconsistent and wavering. This is the curse of the age—this wavering, unsettled state—and cannot be sufficiently deplored and denounced. My chief advice to every friend of mine would be, *first, determine what is truth, and then act upon it.* To go on doubting till your life's end is a miserable philosophy, and must end in ruin. For myself, I bless God that I have been educated in the principles of His Apostolic Church. I have sought diligently into

the truth of these principles, and am firmly convinced that they are from heaven ; and now my constant care is to live according to them. My hope and prayer is to live and die in the communion of the Church of Christ."

The Church of Christ.—"It was an organised society or brotherhood, endowed with great and glorious privileges, consisting of duly baptised Christians, and duly ordained Ministers. Such it has continued from the time of the Apostles to the present ; and such, we doubt not, it will continue (for we have God's own promise,) even to the end of the world. Of this associated and visible body we speak, when we profess our belief in 'one Catholic and Apostolic Church.' It is called one because it is essentially indivisible ; 'Catholic, or universal,' because it embraces or desires to embrace the whole world ; 'Apostolic,' because it was founded by the Apostles, retains the Apostolical succession of Ministers, and continues in the Apostle's doctrine and fellowship. It is also called in the Apostles' Creed 'holy ;' not on account of its absolute holiness, but because it has received many great and holy privileges, even as Jerusalem was called the 'holy city,' notwithstanding the sinfulness of many of its inhabitants. In truth, the visible Church upon earth is a net, which encloses all manner of fishes, both good and bad ; or a field, in which the wheat and tares grow up together, and are not to be separated till the great day of harvest."

The Lord's day influence.—"Take only the one obvious fact, there are more than ten thousand stations in the land, from which is proclaimed aloud every seventh day, that there is a God above, a Providence, a judgment, a heaven, a hell. It is mainly through this constant iteration, that there is a settled impression on men's minds that these things are true. They may disregard or attempt to stifle it, but there the belief is fixed ; and is more efficient to prevent crime than the most vigilant system of human law. But how much more is that moral influence increased, when we consider the peculiar doctrines of the Cross ; when we remember that, week after week, and day after day, God's Ministers are employed in inculcating the great truths of the Gospel,—telling men of the purity of God, who marks not only our deeds, but our very words and thoughts,—setting forth to awakened consciences the true nature and sure consequences of sin,—and promising in God's name, that if 'the wicked man will turn from his sin, he shall save his soul alive,' shall have pardon for the past through a crucified Saviour, and grace to lead a new life in godliness and honesty ? Consider that there is, in every district in this land, a Minister of religion commissioned by God, and authorized by the State, to proclaim these truths."

The English character.—"The Church is the mould in which it has been cast ; and no wonder that God's true Church should sanctify and elevate the people amongst whom it abides. The character of a people evidently depends on the moral principles in which they are trained ; and the distinctive genius of the English is clearly traceable to their Church. There is a peculiarity in the Anglican Church which distinguishes it from all other Protestant communities. When God opened men's eyes to discern the errors of Romanism, the English Reformers did not, like their continental brethren, cast aside the authority of ages, and reconstruct a Church for themselves ; they simply repaired and

cleansed their ancient temples ; for though neglected and dilapidated, the frame-work was entire, the plan was perfect. They subjected her doctrines and discipline to the test of Scripture, what was contrary to Scripture, they at once discarded ; what was agreeable to it, they retained and revered as a sacred legacy from the Apostolic ages. On the same principle of deference to authority, but of appeal to Scripture as the sole standard of divine truth, our Church freely opens the Bible to all her children ; not bidding them carve out of it a religion for themselves, but requiring them to reverence her ordinances and her Ministers, and compare her doctrines with those of Scripture ; being confident that Scripture will confirm them in her communion. Thus she encourages free inquiry, but at the same time represses rash enthusiasm, and unites a perfect liberty of thought with a due regard for authority. These are the principles which have formed the English character ; and have trained a race of men faithful, but not bigoted, reverential, but not superstitious. And these religious principles, descending to the thoughts and actions of common life, and elevating and sanctifying, as they could not fail, the habitual tenor of our lives, have rendered us, as a nation, independent, yet not licentious, intellectual yet not arrogant, manly yet humble, loyal yet free." * * "I have often thought that the germ of our national character may be traced to the time of Alfred, in whose reign the Church was comparatively uncorrupt, and the nation free. That monarch himself united in a remarkable degree a calm dignity and wisdom, with a vigorous activity of character, which could not fail to leave its impression on the nation which he governed. But then came the long night of Romanism, during which England was not distinguished above the continental nations. It was the reign of Elizabeth, when the reformed Church was firmly established, which first exhibited the full portraiture of the Anglican Churchman, in the simple and manly character of the English gentleman, the English yeoman, and the English peasant. And then too was formed, in all its loveliness and excellence, the character of our country women, which, more than any of the rest, still retains its national peculiarities. If in later days the English character has lost much of its manliness and honest simplicity, it is because Church-principles have been neutralized by those of dissent, and popery, and infidelity. The self-will and arrogance of dissent, the bad faith of Romanism,—features as alien to the true English character as to that of the Christian Churchman—the dark malignity of infidelity, and, still more dangerous, because more subtle and more plausible, that deadly indifference to all religion, which lurks under the garb of liberalism,—these have obtained an influence, nay, almost an ascendancy, which has been effective of the deepest injury to this our generation. Still I do not despair ; but look rather for a sure and speedily revival of Church principles, and through them, to a re-establishment of our national character."

Education in our Church.—"She first embraces us in her arms at baptism. It is then we are engrafted into the body of Christ, and endowed with the germ of Christian grace, which, if daily cherished, will grow up to life everlasting. The first instruments of the Church's teaching are our parents, who deliver to us those Scriptural truths which they have received, shewing us that, though by nature born in sin, the child

dren of wrath, we are made by baptism 'the children of God, members of Christ, and inheritors of heaven;' thus making our baptismal privileges, God's first mercies, the basis of the fabric of our faith. And then they take us with them to the house of God, to join in the worship of the Church. How well do I remember the day when my father first led me by the hand to our Parish Church! There was no previous deliberation,—he did not ask me whether I would be a member of that, or any other communion; but took me with him, nothing loath—for I had been trained to consider it an excellent and blessed privilege. And I entered those sacred walls, for the first time, with a mingled feeling of holy curiosity and reverence, and there it was I received, 'line upon line, and precept upon precept,' that form of sound words, which God has revealed in His sacred book; you will wonder, perhaps, why I lay so much stress on these apparently trivial details. I wish to shew you, first, how much we already owe to the Church; how almost entirely, we are indebted to her, and not to our own reason or research, for our knowledge of divine truth. And next I desire to point out, that, as she has guided us in childhood, so she is ready to guide us through the whole course of our life." * * "My first advice to you as a man of talent and of business, is to live by the calendar of your Prayer Book. No religious person will attempt to deny that it is the duty of every Christian to read each day a portion of God's word. Well then, read, or hear read what is set down for you by the Church, just because it is set down for you. When the Church appoints a fast, exercise privately some sort of abstinence,—something which is really an act of self-denial, something known only to yourself and God. When the Church marks the memory of some Saint or Martyr, endeavor, in your devotions, to fix your mind on his deeds and faith; there can be no more holy and profitable exercise; any thing which diverts the mind from self, and from the petty interests of this present world,—any thing which fixes the affections on what is spiritual and holy, and casts into the shade the poor distinctions of worldly rank and honor, and leads you to view man in his spiritual life—must needs be of great benefit to one whose days are spent in the dust and strife of this every-day world. And how elevating and animating must be the exercise, if we can learn to contemplate the heroes of the Church,—men greater than kings, and wiser than the ablest statesmen, men of whom 'the world was not worthy,'—if we can learn to contemplate their deeds and character, so as to catch some portion of their zeal and faith! Let me, then, again advise you, do not neglect to commemorate Saints' days. On the holy sacrament of the Lord's Supper, which is beyond all others the most sacred means of grace, I will write to you on another occasion."

St. Mary's Hall, Catalogue and Prospectus. 1842.—This institution is highly recommended by Rev. Mr. Trapier, and Rev. Mr. C. C. Parker, in letters printed on the cover of the publication before us. We believe no one who has taken pains to make himself acquainted with the plan and conduct of this institution would hesitate to say that, the parent, whom circumstances almost compelled to send his daughter *abroad* for education, could not find a better in our country, or indeed in any country. We invite attention to these remarks on the general subject of

female Christian education, and are glad of the opportunity of enriching our pages with them:—"The soul of the young heart must be fitted to receive 'the good seed,' and 'keep it, and bring forth fruit unto perfection.'" The new-born babe must, from the birth, be nurtured with 'the sincere milk of the word,' that he may learn to love it, and his 'appetite may grow by what it feeds on.'" In a word, to have Christian men, we must bring our children up 'in the nurture and admonition of the Lord.' It is of the child who is trained up 'in the way he should go,' that we have God's assurance, 'when he is old, he will not depart from it.' 'I do verily believe'—we make our own the earnest words of honest Richard Baxter, 'that if parents did their duty as they ought, the word publicly preached would not be the ordinary means of regeneration in the Church, but only without the Church, among infidels.' 'It is my firm belief,' says Bishop Jebb, 'that, if full justice were done by Christian parents to their children, and if surrounding circumstances could be so ordered as to aid, instead of counteracting, the procedure, the *spiritual* relation between pious parents and a pious offspring, would then be as regular, as certain, and as necessary, as the *natural* relation. This, it would seem, both from Scripture and from the reason of the case, is the object of Providence, however it is marred and frustrated by the weakness and perversity of man.' It is to *the want of early religious training*, then, that we distinctly refer the comparative failure of the Christian religion, to accomplish in us the purpose for which, it is, not only given, but perfectly adapted. It is to *parents*, that our appeal is made for the education of their children upon Christian principles. "If children were piously, faithfully, and reverentially ranged under the banner of Christ, at the baptismal font; if, from the first dawnings of sensation, their appetites, and passions, and affections, were placed under a strict control; if, when reason shall have begun to act, religious instruction were imparted to them in a cheerful, interesting and judicious manner; if the entire of their education were suitably accommodated to their several spheres of life; and, if to crown the whole, they were brought to see and feel the influence of Christianity, from its daily and hourly influence on those, whom, of all human beings they are most bound to love and to revere; if the child be thus trained 'in the way he should go, when he is old, he will not depart from it.'" 'This culture, this training'—we still borrow from him who, living, was loved, and, dying, was lamented, by all who knew him, as 'the good Bishop of Limerick'—this training of the youthful heir of immortality 'ought to commence at a far earlier period, than people are commonly aware of. In husbandry, our care begins long before the process of vegetation is at all apparent. We water the ground before the shoot appears, and from the moment it does appear, our carefulness knows not intermission. *And so it ought to be 'in God's husbandry.'* The infant mind puts forth its shoots, with the first drawings of sensation; and at this period it is that the most lasting and invaluable impressions may be made. The animal and sensitive parts of our nature are then in full vigor; and, as these are then treated, the future happiness, or future misery of the human being, will, to an incalculable extent, be determined. For it may be safely affirmed, on the authority, and from the experience of those who are best qualified to speak on such subjects, that even before reason is

perceptibly unfolded, the appetites, the passions, the affections, take their bias, towards evil, or towards good. But in this stage of mental culture, as in every stage that follows, much prudence, much firmness, much affection,—many thoughts, many prayers, many sorrows, are indispensable on the part of Christian parents, and especially of Christian mothers, which, in after years, will be richly compensated by the object of their affections, through an innocent childhood, an obedient youthfulness, a virtuous manhood, and a good old age." * * "The mother is the earliest teacher, and the best. Long before the Sunday School is reached, she has given her imprint to the character—an imprint, which deepens with our years, and, more than all human influences, makes our present life what it is, and gives direction to the life which is to come. Regarding the sex in this, its highest and holiest relation; regarding the delicacy, the difficulty, and the responsibility which it involves; regarding the great end and aim of life, the divine image formed in the soul, qualifying it for the divine acceptance, through faith which is in Christ Jesus; regarding the sole means by which this end may be successfully pursued, religious instruction, religious example, religious influence—is it unreasonable to speak of *an institution, for female education, on Christian principles*, as A SCHOOL FOR MOTHERS? Is it extravagant to believe, that an enterprise, which, by such means, aims at such an end, cannot in vain appeal to Christians, to patriots, to philanthropists, to men—can, least of all, appeal in vain to the parental heart?"

St. Mary's Hall numbers 12 Teachers, but we notice with regret only 61 pupils. The charge varies from \$250 per annum to \$350.

SELECTIONS.

THE BISHOP OF LONDON'S CHARGE.

Extracts from it.

On Baptismal Regeneration: "It may safely be pronounced of any explanation of the Articles, which cannot be reconciled with the plain language of our offices, that it is not the doctrine of the Church. The opinion, for instance, which denies baptismal regeneration, might possibly, though not without great difficulty, be reconciled with the language of the Twenty-Seventh Article; but by no stretch of ingenuity can it be brought to agree with the plain and unqualified language of the office of baptism itself. A question may very properly be raised, as to the sense in which the term *regeneration* was used in the early Church, and by our own Reformers; but that regeneration does actually take place in baptism, is most undoubtedly the doctrine of the English Church, and I do not understand how any clergyman, who uses the office of baptism, which by a solemn promise he has bound himself to do, without alteration or mutilation, can deny that in some sense or other baptism is the laver of regeneration. I will mention an instance, in which the Liturgy not only explains, but in some sense corrects, the Articles. The Eleventh Article says, 'we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ,

by faith, and not for our own works or deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." Now it is not theologically correct to say, "We are justified *by* faith;" we are justified, that is, pardoned and treated as innocent, by God himself, of his free mercy, for the merits of Jesus Christ, and *through* faith we apply that pardon to ourselves. This is accurately stated in the words of the Communion Service; "We most humbly beseech thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion." And lest we should fall into the error of supposing that justification, that is, the being dealt with as innocent in the sight of God, purchased for all by the blood of Christ, is applied to himself by each individual believer by a simple and internal act of faith, without the intervention of the sacraments "ordained by Christ, and generally necessary to salvation," the Church prays, in her baptismal office, that the person baptised may be released from his sins, that the water of baptism may be sanctified to the mystical washing away of sin; and in the case of an infant, thanks God that he has regenerated him when baptised and received him for his own child. I cannot, therefore, deny it to be the doctrine of our Church, that baptism is instrumentally connected with justification, as the sacrament of the Lord's Supper undoubtedly is with the sanctification and renewal of our mystical union with Christ. Nor do I see that the assertion of this instrumental connexion in any way derogates from the necessity or efficacy of faith in the work of justification.

The doctrine of our own Church, as to the Christian's spiritual life, has always appeared to me to be this:—Justification begins in baptism, when the children of wrath are regenerated by water and the Holy Ghost, and made the children of God; remission of sin is expressly declared to be then given, and remission of sin implies justification in the proper sense of the term; grace is also given, and by virtue of that grace, the person receiving, and henceforth using and improving it, continues to believe in the atonement made by Jesus Christ, and to seek for and realise the in-dwelling of the Holy Spirit, to be renewed day by day unto eternal life. As long as he does this he continues in a state of justification; the sins which cleave even to the regenerate, are forgiven as they are repented of and forsaken, and the work of sanctification goes on. Righteousness, in a qualified sense, is imparted by the same grace which justifies; but that internal righteousness does not constitute justification either wholly or in part. Our Article says, not that we are *made* righteous, but that we are "*accounted* righteous before God." If indeed we are made righteous by the righteousness of Christ, we must, of course, be accounted righteous; but it is not certain, *e converso*, that if we are accounted righteous we must be made so. The notion that God accounts us, or deals with us as righteous, by reason of any actual righteousness inwrought in us, by renewing and sanctifying grace, seems to me irreconcilable with the language of the Article, "only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." By faith only, or as the Homily expresses it, "by only faith;" that is, freely and gratuitously, without works, accor-

ding to St. Paul's statement. Not that we can be saved without works, but they are not the meritorious cause, nor a meritorious cause of our justification. "Faith alone saves us," as Chillingworth says, "but not that faith which is alone." "Justification," says Barrow, "cannot be understood for constituting man intrinsically righteous, or infusing worthy qualities into him, but rather for an act of God, terminated upon a man, as altogether unworthy, and a pure object of mercy." If there were any doubt as to the sense of our own Church, as expressed in the Eleventh Article, it would be removed by the language of the Twelfth, which declares, that "good works are the fruits of faith, and follow after justification," and that they cannot put away our sins, and endure the severity of God's judgment; in other words they cannot justify wholly or in part. And yet good works, the fruits and evidences of inwrought grace, are by the gracious appointment of God, objects of his favor. Jesus Christ died to justify sinners, but also to purchase for them the indwelling of the Holy Spirit, by which they are sanctified, in order that finally they may be saved, and admitted to degrees of bliss in glory, proportioned to their improvements of grace here."

On Daily Service: "The truth is, that until the Church's intentions are completely carried out, as to her ritual, we do not know what the Church really is, or what she is capable of doing. It is the instrument by which she seeks to realize and apply her doctrines; and the integrity and purity of the one may, as to their effect, be marred and hindered, to what degree we know not, by an ineffective observance of the other."

* * "Nor does the want of religion," Bishop Butler observes, "in the generality of common people appear owing to a speculative disbelief or denial of it, but chiefly to thoughtlessness and the common temptations of life. Your chief business, therefore, is to endeavor to beget the practical sense of it in their hearts, as what they acknowledge their belief of, and profess that they ought to conform themselves to. And this to be done by keeping up, as well as we are able, the forms and face of religion with decency and reverence, and in such a degree as to bring the thoughts of religion often to their minds, and then endeavoring to make this form more and more subservient to promote the reality and power of religion. The form of religion may indeed be where there is little of the thing itself; the thing itself cannot be preserved among mankind without the form. And this form, frequently occurring in some instance or other, will be a frequent admonition to bad men to repent, and to good men to grow better, and also be the means of their doing so. Our Reformers, considering that some of these observances were in themselves wrong and superstitious, and others of them made subservient to the purposes of superstition, abolished them, reduced the form of religion to great simplicity, and enjoined no more particular rites, nor left anything more of what was external in religion, than was in a manner necessary to preserve the sense of religion itself in the minds of the people; but," he says, "a great part of that is neglected by the generality of persons; for instance, the service of the Church, not only upon common days, but also upon saints' days, and several other things of the like kind. Thus they have no customary admonition, no public call to recollect the thoughts of God and of religion from one Sunday to ano-

ther." And then, having spoken of the care which ought to be taken to repair fallen Churches, he adds, "But if these appendages of the Divine Service ought to be regarded, doubtless the Divine Service itself is to be more regarded, and the conscientious attendance upon it ought to be inculcated upon the people, as a plain precept of the Gospel, as the means of grace, and what has peculiar promises of blessing. But external acts of piety and devotion are moreover necessary to keep up that sense of religion which the affairs of the world will otherwise wear out of men's hearts; and the frequent return, whether of public devotion, or of anything else, which introduces religion to men's serious thoughts, will have an influence upon them, in proportion as they are susceptible of religion, and not given over to a reprobate mind. For this reason," he concludes, "besides others, the service of the Church ought to be celebrated as often as you have a congregation to attend." I have cited these passages at length, as expressing the sentiments of a profound thinker and wise man; not as deeming it necessary to offer any arguments in justification of those who are desirous of carrying out all the directions of the rubric, and of exhibiting to the view of the people what is really the established, though neglected, order of the Church.

Bowing in the Creed: The doing lowly reverence when in time of Divine Service the Lord Jesus is mentioned, as directed by the same Canon, it has been observed, sheweth a reverent regard to the Son of God, above other messengers, though speaking as from God also; and against Infidels, Jews, and Ariams, who derogate from the person of Jesus Christ, such ceremonies are useful.



BISHOP HOADLEY ON BAPTISMAL REGENERATION.

Hoadley was esteemed a very low Churchman in his day; nay it has been asserted he was "*the greatest dissenter that ever wore a mitre?*"

From what I have subjoined, your readers will see that he is sound upon the doctrine of Baptism as held by the Church. I may probably show other instances in which he meets the cavil of the Nonconformist, not by compromise, but by grappling with the supposed difficulty.—*London Church Magazine.*

Bishop Hoadley on Baptismal Regeneration.—"But I must not forget to say something to this Baptismal Regeneration which you object against. I am so little acquainted with the *art of distinguishing*, that I know no difference between a regeneration and a *real regeneration*. If there be a regeneration, I think it is real; and if there be a real regeneration, it is to be ascribed to the Spirit of God. And because it always appeared to me that whoever was received into the Christian Church by God's minister, with prayers directed by the congregation to God, and with sufficient security for his good education, was duly received and according to God's will; I never doubted but that God received such to his favor, and heard the prayers of his people, and approved of their baptism; and because I thought they were duly made Christians, I could not but think the *holy spirit of God resided in them*, as they were now the *temples of God*. The Scripture leads us to think

this, and consequently, we think that they are regenerated (in the Scripture notion of that word,) as they are entered into this new estate; and that, by the Holy Ghost, as they are entitled to all his influences and assistances, purchased by the blood of Christ. We know not of anything in Scripture to induce us to think otherwise; and, therefore, we do not separate what St. Paul hath joined together, the *washing of regeneration*, and *renewing of the Holy Ghost*, (Tit. iii. 5,) in speaking of the whole Christian Church.

"But we can hardly persuade ourselves that you believe as you speak, when you say your reason for not concurring with us in this is, for fear of contributing to the hardness of careless men in the opinion that they are regenerate, and need no further care. We, on the contrary, think the point now before us a persuasive argument to the greatest care and diligence. For if men were regenerated by the Holy Ghost, and made the temples of God by baptism, how much does it concern them to live as such, not to defile the temple of God, or drive his spirit from them? And in this we flatter ourselves that we imitate St. Paul and the other Apostles, who in their writings have said this very thing, and all the glorious things imaginable of all professed baptised Christians in general; and yet never thought them an encouragement to security, but always insisted on them as the prosperest arguments to the greatest care and diligence. And it would be worth while to inquire, whether the same objections do not lie against what St. Paul affirms of baptised Christians, as do against what our Church says of them."

POETRY.

ODE TO THE CHURCH BELL.

BY THE REV. J. BANDINEL.

From the Church.

Holy sound—so soft, so drear,
Soothing to the Mourner's ear,
Borne upon the midnight blast,
Like a spirit of the past!
How thy thrilling tones awaken
Visions lov'd in childhood's hour,
Ere the dewdrop had been shaken
From the heart's unruffled flow'r—
Ere the hand of death had taken
One dear comrade's form away,
Or the narrow path forsaken,
We had learned to walk astray;
Ere a single bud had faded,
Midst the locks of childhood braided,
Or had lost a single gem,
Our baptismal diadem.

Still so softly, gently swell,
Sadly soothing midnight bell,
Give a magic to the night,
Deeper than the planets light;

Send a spirit through the sky,
Wilder than those orbs on high.
That tell in every glancing beam,
Of wild enthusiast's glorious dream;
Or hopes too high for earth to bear,
The lovely parents of despair.

There is a converse in thy tone,
Which tells us we are not alone—
That spirits of the treasured dead
Are ever hovering round our head,
And speak the fond regret they feel.
In thy mystic magic peal.

Yet not alone at midnight hour,
The Christian owns thy heartfelt power;
But gladly hears thy welcome call
To holy fast and festival—
Proudly thy deep-ton'd chorus rings
An anthem to the King of Kings;
In solemn tones those echoes tell
Of hope and fear—of heaven and hell,
Of man's estate, a child of wrath,
An orb of light, without a path;
Till guided by the hand of Him,
Who, LIGHT itself, became all dim,
To bear our sins, to burst our claim,
And bring the dead to life again.

Merry bell! thine echoes sounding
Gladly o'er the burial throng,
Set the youthful pulses bounding,
And inspire the nuptial song!
Many a tale thine echoes tell,
Joyous, laughing, wedding bell!
See the eyes that brim with tears,
Tears which do not rise from woe,
When the lov'd of many years
Claims at length the youthful vow;
Mark the cheeks whose blushes tell,
How they love that love-fraught bell.

Though dost speak of hearts that swell,
Words which now may be repeated—
Meeting after long farewell,
Toils surmounted, ills defeated—
Hearts which long ago had broken,
When the lov'd one was away,
But for some fond cherish'd token
And religion's hallowed stay—
Hearts that in their hour of sadness,
Meekly bow'd beneath his rod,
And when now elate with gladness,
Humbly, warmly thank their God.
Change the measure, change the strain,
Every earthly joy is vain;
Even with his earliest breath
Man inhales the seeds of death;
The blightest, gayest, gladdest lay,
Must ever faint in sighs away,
Even of the proudest, boldest tone,
The echo is a dying groan.

Hark! as hours and seasons roll,
Sad and deep that sullen toll,
Yes, it tells of those departed,

Never to return again—
 Gentle bosoms broken hearted,
 That shall taste no more of pain ;
 Wither'd hopes and feelings blighted,
 Softly laid beneath the sod,
 Wrongs that shortly shall be righted,
 By their Saviour and their God.

RELIGIOUS INTELLIGENCE.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The Rev. N. J. Harris, Secretary of the Domestic Department, on the 1st Sunday after the Epiphany, at St. Philip's Church, Charleston, in the forenoon, and at St. Paul's in the afternoon, preached on the subject of Missions. On the 10th, at St. Michael's Church, after "Evening Prayer," several members of the above named institution being convened, he made a statement of its financial condition, and united with the Rev. P. Trapier, and the Rev. J. S. Hanckel, in urging on the meeting the claims of the institution, and in particular of its suffering Missionaries, for relief. It was resolved to appoint a Committee of six gentlemen, from our large Churches in Charleston to consider the subject, and report to an adjourned meeting. The weather being unpromising, comparatively few persons were present, but the collection amounted to upwards of \$100. On the 19th, at St. Peter's Church, after "Evening Prayer," the Committee made the report, and the resolutions (which were unanimously adopted,) are now published, by request. The Bishop presided at the meetings, Rev. Messrs. Trapier, and Barnwell, and Messrs. Memminger, Ravenel, M'Crady, and Egles-ton, were the Committee; and in the discussions, the Rev. Messrs. Barnwell, Marshall, Trapier and Dupont—and Messrs. Memminger, M'Crady, J. S. Hanckel, Lesesne, and Dr. Waring, took a part.

REPORT ON MISSIONS.

THE COMMITTEE appointed to take into consideration the call made upon our Church, for discharging the debt incurred for Foreign and Domestic Missions, and to submit such measures as may be deemed advisable, have endeavoured to discharge the duty assigned them, and respectfully submit the following REPORT:—

The steady contributions of the Church to Missions, for several years antecedent to the last, had induced the Board to organize the Foreign and Domestic Missions upon a scale which would be met by a continuance of these contributions. It seemed to them a reasonable inference that the past year furnished a just estimate for that next ensuing; and accordingly as many Missionaries were sent into the field, as could be sustained by the income of the Society, estimated from these premises. From some cause, however, it has happened that these reasonable expectations have been disappointed, and the contributions of many of the Churches have fallen off to such a degree, that the current expenses have exceeded the contributions, and the two Departments need a sum of \$14,000 to meet engagements which have been actually incurred. The Missionaries, whose salaries this amount is required to pay, have

been sent from their homes under the authority of the Church, and under the implied obligation, that those who are at home would fulfil their part of the work; and unless speedy relief be afforded, the bills which they have drawn upon the Committees for their current expenses must be dishonored, and these faithful servants of the Lord, will be subjected, with their families, to the suffering of want in the midst of strangers, and the cause in which they are engaged, exposed to discredit and embarrassment.

Although the Churches in South-Carolina are not accountable for this state of things, (their contributions not having been at all diminished) yet it becomes a question of grave importance, whether we shall stand by and see our brethren exposed to suffering and want, or whether we shall step forward to their rescue, and, by some greater exertion, strive to relieve the present need.

The recurrence of this state of things may be avoided, by the retrenchment which the Board of Missions are in the act of making, and by a suitable reduction of expenses; but the actual debt stands before us, exposing to extreme suffering those who have generously gone forward to preach the Gospel of salvation, upon no expectation of worldly gain; and whose sole demand upon us is that we furnish their pittance of actual daily need. The salaries of many Missionaries do not exceed the sum of \$200, and it may readily be imagined what must be the distress created in a family living upon such limited means, when even these are suddenly and unexpectedly withdrawn.

Your Committee do not believe that any member of our communion will be disposed to stay his hand in offering relief, upon the plea that we have already done our duty. They feel an assurance that if the laity of our Church were fully convinced of the advantages which are derived by the human family from the cause of Missions, so far from the present debt producing embarrassment, it would at once be promptly met, and they would not even permit a reduction in the Missionary establishment. Errors and objections are so rife in relation to this subject, and information so much needed, that your Committee see no better way of arriving at a conclusion as to the proper measures now to be taken, than by an effort to diffuse this information, and thereby make it apparent to all how the question of duty actually stands.

It is now just 32 years since a few youthful Students of Divinity, moved by the Spirit of God, in defiance of the scorn and ridicule of the world, proposed to the Christians of America, an association, for the purpose of extending to foreign lands, those Gospel blessings which they enjoyed. In the year 1811, amidst all the gloom of moral and political convulsion; when war was desolating one half the world, and our own country was becoming darkened by its impending clouds, the first Christian Mission sailed from the shores of America. It departed amidst the taunts of some, the ridicule of others, and the desponding doubts of even those who wished it success; and none but they whose trust was in no arm of flesh, had any expectation that it would result save in disappointment and failure.

The warm hearts which prompted and carried out that enterprise are now cold in the grave, but their glorified spirits are doubtless permitted to rejoice in the results which have ensued. In the brief period which has since elapsed, societies for promoting Missions, both at home and abroad, have been formed in rapid succession; and the cause has attained a strength and maturity unexampled, save in the first original spread of Christianity. As far as results can be collected from authentic documents, it will appear that the contributions of Protestant Christians of the United States for Foreign Missions alone, amounted in the year 1841, to the sum of \$525,000, of which our own Church Society, which had only been in existence ten years, contributed \$30,000. The amount contributed, during the same year, for the support of Domestic Missions, cannot be exactly ascertained, from the want of accurate details; but its extent may be conceived when it is known that the Home Department of the American Home Missionary Society employs 1103 Missionaries, and has in communion 75,000 persons. Our own Church too, contributes to Domestic Missions

very nearly the same amount which she gives to Foreign; and it may safely be estimated, that the other Protestant Christians together, furnish at least an equal amount for Domestic Missions with that which is sent abroad. So that the united effort of Protestant Christians in the United States furnishes annually to this great cause, a sum exceeding one million of dollars. And all this, under the blessing of God, is the result of the labours of a single generation, in the short period of 32 years.

But this constitutes only a portion of the horizon which must be viewed.—The common ties of consanguinity, language and religion, bind in one brotherhood the whole English family—and, we, in this country, are so nearly connected with every movement in England, that upon matters of the nature we are now considering, we are necessarily one. In estimating, therefore, the claims and the effects of the Missionary cause, we must examine it from one common point of view. The efforts made in England in this behalf, preceded our own in point of time; but it was not until the latter part of the last century that their organization became efficient for general action. In fact, it was not till 1801 that the Church Missionary Society was organized—so that the period of active energy in England has a little exceeded 40 years.*

In this short period the contributions of British Christians have advanced to such a degree, that in the year 1841 the amount actually contributed to Foreign Missions is within a fraction of two million of dollars. The whole body of Protestant Christians in England and America during the same year employed in the Foreign field alone, about 1200 ordained Ministers, assisted by about 4200 native Teachers; sustained fifty printing establishments, and have translated the Bible, or parts of it, into very nearly one hundred languages, which are more than one half of those spoken by the entire human family.

Such is the organization which is the fruit of only 40 years of continued effort. But the question is asked what good has been effected by this vast scheme? Your Committee would reply, that if nothing were accomplished but the organization, that would alone furnish a satisfactory result. In the history of all changes, it will be found that the preparatory measures themselves have ever proved the most difficult. In political changes, the leaders have considered the end as well nigh accomplished when the organization and determination to act were completed. In our own revolution, was not the work more than half done when the thirteen States organized themselves in Congress and determined to be free? Concert and plan completely and efficiently organized, and moved on by men resolutely bent upon action, must ever produce results proportioned to the extent of organization, and particularly upon a field which (like the Missionary.) will presently be shewn, to be opened to us without contest.

But the Providence of God has condescended to bless us with other fruits to our labors far exceeding all reasonable calculation. From the most authentic documents within reach, it appears that the number of professed converts now in Communion with the Protestants of different denominations in Foreign lands amounts to upwards of 170,000; and that the adults and children belonging to their schools are nearly 200,000. At various points the savage Continent of Africa is occupied by advancing columns of Missionaries, who are gradually changing the character and habits of the natives. The Hottentot has been made to resume the condition of man. The Negro of the slave coast has been taught to consider the white man as a messenger of peace instead of death. The New Zealander has abandoned his cannibal appetites. The South Sea Islands instead of being the hiding place of savages, have many of them become ports of safe harboring for commerce—and the new Continent of Aus-

* The Societies in Great Britain, viz. *that* "for Promoting Christian Knowledge," and *that* for the "Propagation of the Gospel in Foreign Parts," were founded about the year 1703. No Societies have been more, if as efficient. See their volumes of Reports in the Library of the Society for the Advancement of Christianity, of this Diocese,

tralia, which must one day teem with living millions, is among the established outposts of the Redeemer's kingdom. In India the changes effected within the last ten years are among the most striking events of the times. The power of the Brahmins over the minds of the Hindoos is beginning to crumble, and the priests themselves have begun to find their occupation gainless. Many of the Hindoo temples are going to ruin, and it is computed by intelligent observers that where one new Temple is built, 60 are allowed to go to ruin. Nodea and Santapore, the two most celebrated Colleges where the Shastres are studied, and which formerly had from 3,000 to 4,000 students, have now only 300 or 400. In fact it is stated in the evidence taken before a Committee of the British House of Commons in relation to the effect of Missions upon the natives, "that success to a certain extent has invariably attended every Missionary exertion among the Heathen."

But if we turn our eyes to the Church at home, we will have no reason to complain of the results of the Missionary enterprise. Before this cause was embraced by the Church,* what was its condition? Apathy and deadness may be said to have been its characteristics. The Sceptic and the Infidel pointed to the Christian as one who did not even believe in his own religion—for while he preached the universal benevolence of the Gospel, his active moments all ended in himself. The Church had indeed "only a name to live." But the Missionary cause turned it back to do the first works of a truly Christian Church. The very element that was needed to enliven its piety was now infused, and every Christian began to find that there was something which could be done for his Lord and Master. The Church came forth out of itself, and suddenly every portion thereof became quickened with a spirit of emulation. Instead of contending with each other about points of discipline and differences of opinion, each denomination of Christians urged forward, and when their Missionaries met in far distant climes preaching to the lost millions the glad tidings of salvation; they could not but feel that it was the same Jesus whom they all acknowledged—the same Christ whose cause they sought to advance; and Christian sympathy and common suffering drew them together, and obscured even the differences which existed at home.

It was soon perceived that the cause of Religion, abroad and at home, was one; and that in proportion as the Church advanced in piety and godliness, its efforts were increased in the Missionary service, at home and abroad. The same individual who was constrained by the love of Christ to give to the destitute Pagan, found his sympathies ready to help his suffering brother at home: and observation will demonstrate the fact, that the progress of the Missionary cause in a Church, is a sure indication of the state of Christian zeal and piety in that Church. Nay more, it is recorded as an undoubted fact that the very discussion of the means of promoting the Missionary cause, has occasioned harmony and Christian charity to revive their influence over a divided church. And a moment's consideration would show this to be the necessary result. For God, in his infinite wisdom and goodness, has so adapted his grace to our nature, that when we become more assimilated to himself, by the influence of his Spirit, that moment are our hearts ready to expand in love to all our fellow creatures. It is through His unbounded goodness alone that we are permitted to contribute to this great cause. "The earth is the Lord's and the fullness thereof," and he needs no aid from us to call into His Church the whole Gentile world. But in mercy and loving kindness to ourselves. He permits us to be the instruments of this great work, that opportunities may be afforded us of expanding our love and exhibiting our devotion to Him, by acts which at the same time benefit and gratify ourselves.

* The first proceeding of the Protestant Episcopal Church in relation to Missions was in 1792, (the Church was organized in 1785.) See Journal, (Bioren's edition,) pages 125, 126, 130, 145 and 151.—EDITOR OF THE GOSPEL MESSENGER.

But there is still another view of the subject, which to your Committee seems constraining in its demands upon our exertions. At the present period the whole human family may be classed under three great Religious Divisions. The Mahometan, the Brahminical and the Christian. The Moslem embraces about 120 millions of mankind; the worshippers of Brahma are about 400 millions, and Christendom contains about 200 millions. The remainder, consisting of about 100 millions are savages, and are so scattered upon the surface of the globe, as to exert no material influence upon the others, while they are capable themselves of being directly acted upon by them.

There was a time when the followers of Mahomet sought to extend their religion by the sword; but that time is past. "Mahometanism and Brahminism are both smitten to death." They are well compared by an eloquent writer to a dead tree, ready to fall to pieces; and the only resistance they offer, is that of inertness and decay. They make no advances either upon each other or among barbarians. Christianity, on the other hand, is active and vigorous. Her very element is progress, and her every votary must be at heart a zealous Missionary. Wherever she advances the true soldier of the Cross is in the foreground, offering freely and without price, the blessings which he enjoys. In every quarter of the world Colonies from Christian lands are at work, and it is obvious therefore that as Brahminism and Mahometanism stay at home, the 100 millions of savages are entirely within the range of Christian influence. In this direction then, the harvest is entirely given to us; and shall we not then "pray that the Lord of the harvest send forth more laborers into this harvest?" And can we pray that they be sent, when we will not exert ourselves to keep in the field even those who already are on the spot, with the sickle in their hands?

Let us ponder, too, the situation of deep responsibility in which our Church and all its members are placed. Every one who is well informed as to the moral condition of the East, is aware that India is the great centre from which religious opinions emanate, and that the Chinese symbols furnish the means of communication with more than one half of the Eastern world; Whoever then has the control of these elements, has a fearful power entrusted to his keeping, and a fearful responsibility for its exercise. It is less than a century since France and Portugal had sway over a large portion of the East; and when Hyder Ally and the French were disputing, inch by inch, with the English, the possession of the East, it would have been presumption to conjecture that England was to remain sole mistress of India; yet God has delivered this immense region entirely to her keeping. So too, by a most unexpected train of events, the heart of China is opened to the advance of the English races, just at the very time when our desponding fears at home were inducing us to think the Chinese Mission a useless waste of our resources. On the other side too, of the Asiatic continent, the British race have acquired the ascendancy in almost every region; while at all the assailable points of the African continent, the same power is, in connection with ourselves, placed in possession of the whole field. The continent of Australia, together with the Sandwich and South Sea Islands, are all subjected to the control of the same races, and in every quarter of the globe their foot seems to be planted wherever it is once set down.

To us, who entertain no doubt of the special Providence of God, can all these facts be viewed in any other light than as indications that we are the called and special agents of our Lord, for the furtherance of this great work? And shall we decline the Mission of being the honored servants of the King of Kings? So far, in the furtherance of this mighty enterprise, we are compelled to acknowledged the fulfilment, on His part, of all His promises. He has indeed, been with us, and until now, we have literally lacked nothing, but zeal, in advancing forward. Every effort put forth by the Church—every new field taken in—every new Mission established, has been met by new contributions from the Church, keeping pace with our advance. The great cry has been for

laborers—behold they have come—they have gone forth to the work, and now as it were to try our faith, the question is put to us, shall they be recalled—shall the work cease for want of effort on our part to continue it?

Turn our eyes to our own Domestic relations. The valley of the Mississippi which occupies the largest portion of these Missions, may be estimated at 1500 miles in its length. Along this whole line, a tide of population is advancing, which is computed to progress at the rate of 17 miles per annum. It is, therefore, clear that at no very distant period, this immense region must be filled with a race of men, speaking our own language, and nearly as numerous as the population of Europe. This race is to govern and give the law to our own children. Is it not apparent then, that every consideration of duty and policy unites in persuading us to carry to them the Gospel—to preach to them Christ crucified, and to pray that God may bless every means that can be employed for making them true disciples of the Redeemer? Can we doubt that in the position which we occupy, we should strain every nerve to maintain the ground which Religion has gained, and as a means to that end, to contribute all that we can spare, to the Missions which are established among them.

If we may be permitted to raise the veil of the future, and view the period when this tide of human beings shall have filled this immense region, and reached the shores of the Pacific, may we not connect that result with the events which have now brought China within the range of Christian influences. If we are true to the cause of Christ and use the means within our reach, we cannot fail to plant the Cross upon either shore of the Pacific, and thus to encircle the globe with one continued belt of Christian Missions. The masses of our fellow-Christians, speaking the same language and united in the same communion, will fill up the regions beyond the Rocky Mountains, and from the shores of the great Ocean will find their way across to their Brethren of the same race to whom the heart of China is already opened. Here the advancing current will receive new impulse, and may be met by the tide which is already on its way from Syria and from Persia, until meeting together in Central Asia, the earth shall be encircled with its fulness as the waters cover the sea. Then indeed, will the sun never set upon the Redeemer's Kingdom, and as his rays in their daily course shall in turn illumine each hill and valley, each nation and people will take up the song, and one continued and never dying anthem from thousands and tens of thousands will resound "the praise of him who hath redeemed them with his blood from every nation, and people, and tongue, and clime."

Surely no disciple of Jesus will ask where lies the path of duty in the call now made upon the Church. It is so obviously clear, that the only question is as to the best means of discharging it. And in determining this question, can we do better than recur to the example of those who first planted the Church of Christ? The teaching of the Apostles in the primitive ages was, that Christians should contribute regularly to the objects of religion as God had prospered them. This teaching seems to your Committee to be the dictate of the soundest wisdom, and to be as applicable to the present Missionary efforts of the Church as at the first. No certain results can be predicated upon unusual and excited action; and large contributions produced by unusual effort are apt to resemble spasmodic exertion in the exhaustion which usually follows. Small contributions, steadily made, upon a systematic plan, are more to be relied on, and in the end produce much greater results. They possess, too, the infinite advantage of being cheerfully given, and enlist the sympathies and co-operation of the giver—thus blessing both him that gives and him that receives.

In this view of the matter, your Committee have estimated what would be the probable amount of contribution from the Churches in this city which would be required to meet the emergency, without impairing their ability to contribute to the current expenses of the year. In making the estimate they have been guided by the evidences of the willingness and ability of our brethren, rather than by calculations based upon proportionate duty. For experience unfortu-

nately proves that an appeal like the present can be addressed successfully only to the willing. They therefore assume that \$1400 should be raised in this city. In the different Churches there are supposed to be about 700 families able to contribute; so that a contribution of only Two Dollars from each of these would raise the amount. This small sum from each would require but little self-denial of any kind; but surely none of us could possibly regret that we had denied ourselves something in behalf of such a cause. Those whom God has prospered, and whose hearts are grateful for his goodness, will certainly give much more than the sum above named. It is not intended by the Committee to limit the benevolent feelings of any. But it is earnestly recommended that every family in the Church come forward on this occasion, and evince their desire and determination to take part in this great and advancing work.

Therefore, *Resolved*, That the cause of Missions commends itself to the zealous and prayerful co-operation of every Christian, as well by the advancement of piety which it effects at home, as by the inestimable blessings which it conveys to the destitute millions abroad.

2. *Resolved*, That the existing condition of the Foreign and Domestic Missions of our Church, renders it highly important, that the Churches generally, of our Communion, should at once raise funds to meet the debt due by our General Missionary Boards.

3. *Resolved*, That it be recommended to our Churches in this City, to raise among them, the sum of Fourteen Hundred Dollars, to be applied rateably to the extinguishment of the above debt; and that the last Sunday in the present month be designated in the several Churches, as the day upon which the attention of the Congregations shall be specially turned to the subject, in such manner as the Rector of each Church may deem expedient; and that Collections be taken up in each on that day.

4. *Resolved*, That as the sum of Two Dollars from each family would make up the sum proposed to be raised, it be recommended that every Family in our Church, contribute according to their ability, such amount, more or less, as will at least make up this average; the rich giving as much more, as it has pleased God to prosper them; and the poor remembering, that the hearty offering of a single mite received the blessing of our Lord and Master.

5. *Resolved*, That every member of our Church is earnestly and affectionately invited to consider his personal duty to support the cause of Missions, and by regular periodical contributions according to his ability, to enable the Church steadily to maintain a system for its continuance and advancement. All which is respectfully submitted,

C. G. MEMMINGER, *Chairman*.

At the same meeting, a Committee was appointed to procure subscribers for that valuable periodical "the Spirit of Missions." "Let it be remembered, (we quote from the work,) that all contributions for it are given for the cause of Missions. Every Minister who procures one or more copies to be subscribed for, does so much for the furtherance of the cause. The present receipts do *not* equal the expenditures." * * "The amount, however, expected from subscribers, is but a small part of the benefit anticipated from the general circulation of the "Spirit of Missions" in the Church. On all subjects in relation to which the mind is called to act, or the heart to feel, there must be information. *Facts* both interest and instruct; and with God's blessing, tend to increase the zeal and strengthen the faith of the Church in the ultimate success of

the Missionary enterprise." From the January number, we make these interesting extracts: One of our African Missionaries writes—"I have never before felt so much encouragement to go forward in the work of the blessed Saviour, as at the present moment. With six communicants over whom God hath given me the oversight, an overflowing congregation in one of the busiest seasons of the year, and ten candidates for baptism, I feel that I have abundant cause for gratitude and encouragement."

* * "Within the Chinese empire, Missionaries of the Cross are enabled to preach the Gospel to congregations of our native Heathen." * *

"A late movement at Washington indicates that something may be done by our Government, to promote direct intercourse with the authorities of China." * * "Who but must hope, and confidently believe, that these pacific inlets now opened to the vast empire of China, will be the means of facilitating the introduction among an immense body of our fellow-men hitherto segregated from intercourse with Christendom, the arts and the commerce of the most enlightened nations; and with them, both incidentally and directly, the Holy Scriptures and the instructions of Christian teachers. If we have terrified and subdued this populous nation by our bombs and rockets, our steam-vessels and men-of-war, let us now try to benefit them by more blessed enterprises. The merchant and manufacturer are already freighting out their cargoes for speculative ventures; let the Christian and the Philanthropist not linger behind them." The memoir of Mr. Morrison is remarkably well written, and the facts are striking. The amount received was for Domestic Missions \$1,958—from South-Carolina 378; for Foreign \$1,607—from South-Carolina \$219.

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Circular from the General Theological Seminary, Dec. 12th, 1842.—You are no doubt aware that the Daily Service of the Church, for Morning and Evening Prayer, is celebrated within the walls of the Seminary by the Faculty and Students, agreeably to a regulation of the Board of Trustees. In consequence of the numerous demands upon the Treasury, and of the insufficiency of the contributions for the current expenses of the Institution, no place has as yet been exclusively appropriated and suitably prepared for the worship of Almighty God. The Daily Service has thus far been celebrated in an apartment which is used as a recitation room, as well as for other secular purposes.

It needs no argument to prove that this is a great evil, to be borne only so long as necessity requires. There can be little doubt that the liberality of Churchmen will readily second an effort now making, to fit up the present temporary Chapel in at least a decent manner for religious services, until the means of the Seminary shall be adequate to provide for the erection of a permanent Chapel. No right-minded Churchman, who should see the future Ministers of the Church training their spirits day by day, under circumstances so unfavorable to devotion, would refuse his mite towards removing this hindrance to their growth in piety.

The cost of the proposed changes, including the fitting up of the Chapel, and the finishing of the story above it as a Lecture Room, &c. in its stead, is estimated at about \$600. The Standing Committee of the Board of Trustees have approved of the plan, and have appointed a

Committee, consisting of the President and Dean of the Faculty, and of the "Committee on Repairs," to carry it into effect, so soon as the money required shall have been paid into the Treasury. Any amount, be it less or more, which you shall see fit to contribute, will be thankfully received and faithfully applied. Contributions may be sent to William H. Harrison, Esq., Treasurer of the Board of Trustees, at his office, 187 Fulton-street; to Messrs. Swords, Stanford & Co., 152 Broadway; to the Church Depository, 20 John-street; or to the subscriber. Acknowledgement of moneys received will be made in the "Churchman" and "Banner of the Cross." An early answer (if any be made,) is desirable. Yours, respectfully,

JOHN D. OGILBY, *Dean of the Faculty.*

Missionary Lecture at St. Stephen's Chapel.—That for January, was by the Minister of St. David's, Cheraw, (Rev. J. W. Miles, Deacon.) His subject was the obligation of sustaining the Mission to the Churches in the East, and the great results to be anticipated from the same, in respect to those decayed Churches, and the cause of the Gospel in general. The amount collected was \$23.

Jubilee College.—"On the 4th Sunday in Advent, 18th of December, 1842, the first Ordination in Jubilee Chapel took place. Our Missionary brother, Dr. Frederic Southgate, who had studied for Orders in Jubilee Seminary, was admitted to the Holy Order of Deacons by Bishop Chase, in the presence of a very large congregation. Deacon Dudley Chase, the Bishop's son, read the morning prayer; the Rev. William Douglass, of Tremont, presented the Candidate, and the Rev. Samuel Chase, Professor in the College, preached the Sermon, and an excellent Sermon it was, on *the perpetuity of the threefold order of the Divine ministry*; a trite subject with Churchmen, it is true, but quite new to those who have suffered it so long to be hidden from the people, as did the Jews the Book of the Law, in the house of the Lord their God. The congregation did not rend their garments as did King Josiah, in token of astonishment, but they appointed a Committee to wait on the author of the Sermon for a copy of it for publication, and there is reason to hope the same will do much good. The Apostolic Ordinance of Confirmation was administered to five persons, and the Holy Sacrament of the Lord's Supper to fifty three communicants present. The music and Chants being accompanied by the organ, were appropriate and solemn, and the whole service deeply affecting; especially to those who contrasted (and there were many present who did contrast,) what they saw with the manifold means, in this Western, and far Western Country, used to destroy all vestiges of Primitive truth and order, and bring all sacred things to the level with Mormonism."

Vermont.—The 57th Annual Convention of the Diocese was held September 21st and 22d—present, the Bishop, 12 of the Clergy, and 18 Lay-Delegates. The Clergy consist of 1 Bishop, 24 Presbyters, 3 Deacons. There are 31 parishes, and only, we regret to notice, one Candidate for Holy Orders. The amount collected from the congregations was for Diocesan Missions 340; Domestic 117; Foreign 108—that is

for Diocesan much more than for the other two added together; an equitable proportion according to Scriptural precedent and precept. The Bishop delivered his primary charge, and in his address makes this seasonable and impressive statement:—"My second visit to this important parish was on the 5th of June, being the 2d Sunday after Trinity, on which occasion I preached twice, and, by special request, lectured in the evening upon the prophecies which were said by some persons in that region of the country to predict the destruction of the world in the spring of 1843. A very uncommon excitement was thus produced, and to an astonishing extent, considering how often similar interpretations have been found erroneous, and how plainly it may be shown that whether the event shall take place at that time or not, it is impossible for any man to tell before-hand. 'It is not for you,' said our Lord to his Apostles, 'to know the times and the seasons which the Father hath put in his own power.' It is enough for us to be assured that we should be ready, not because we know when the Son of Man shall come, but because we know it not."

The Bishop of Montreal's testimony for the Old Church Societies.—Our main dependence for meeting all the farther wants of the Church is, the munificence of the Society for the Propagation of the Gospel in Foreign Parts. That venerable body—besides a large and constant expenditure for other objects connected with the extension and maintenance of religion throughout the colonial possessions of the empire in all their prodigious extent—supports several hundred Missionaries in different quarters of the world, and no less than fifty-one at this moment in the Diocese of Quebec. It is, under God, upon the Society, in conjunction and co-operation with the grand sister-institution in the Church, the Society for Promoting Christian Knowledge, which has also exerted and is exerting a noble munificence in our behalf, that the Church in the colonies depends for the means of planting and Propagating the blessings of the Gospel of Christ. Ungrateful indeed must be the Churchman among us, who does not bless God for the bounty of these societies, and appreciate the fruits of their labors. Many a spire which points to heaven in the wilderness, is a monument as well as an emblem of their zeal: many an echo has been returned from the depth of the forest, of good tidings proclaimed by the messengers whom they have sent forth: many a help to Christian prayer and praise, and many a lesson of the wisdom which is from above, many a gift of the blessed word of God, has been dispensed from their treasuries to settlements, whether ruder or more advanced, from Lake Huron at one extremity of Canada, to the Gulf of St. Lawrence at the other,—to say nothing of aid rendered in the training of youth for the holy ministry, and of lands purchased as endowment in order to the perpetuation of religious privileges among the people,—with other works of piety and love.—"Church."

Toronto Church of England Clothing Society.—Alms-giving should always be performed as an act of religion, and not as a mere pleasing impulse of our better nature. The poor we have always with us, and whenever we minister to them out of love to the Saviour who has identified himself with them, we have an especial assurance that such an evi-

dence of faith will be remembered and rewarded in the day of judgment. (*St. Matthew* xxv. 31-46.)

We are commanded by God's holy word to "do good unto all men," even unto our enemies; but we are also commanded to exercise some discrimination in our bounty, and to provide "*especially*" for "them who are of the household of faith," which household is Christ's body, the Church. (*Galatians* vi. 10.)—"Collection for the *saints*," (1 *Cor.* xvi 1,) and "ministering to the *saints*," (2 *Cor.* ix 1 and 12,) are actions enjoined to be performed, and when performed, approved of by the Apostle. And, although we are all members of one great family, and are all brethren and sisters, yet blood, affinity, and marriage create closer and holier relations; and in addition to these social ties and claims, a spiritual relationship supervenes; "we being many, are one body in Christ, and every one members one of another," (*Romans* xii. 5.) This community of faith, then,—this participation "in one baptism for the remission of sins,"—this eating of the same spiritual bread, and drinking of the same spiritual cup,—this fellowship in one Catholic Church, and acknowledgment and reverence of its apostolically descended Bishops, Priests, and Deacons,—constitute us into that "household of faith" mentioned by the Apostle, and invest every member of that household with more than natural claims upon our benevolence and assistance. In a community like this,—we can say it with delight and perfect truth,—the poor, our blessed Saviour's representatives, have always had their wants most bountifully ministered unto, and upon this occasion, we are sure, will meet with undiminished attention. In contributing to a Clothing Fund we not only alleviate a bodily, but we enable the sons and daughters of poverty,—who shrink from exhibiting their tattered and thread-bare garments in the house of God,—to repair to His Courts in clean and comfortable attire, without feeling themselves objects of a painful notice. Another inducement to liberality in support of this newly formed Society, is the rule of extending assistance to the poor of other denominations, after the destitute members of the Church have been relieved, and enabled to appear and take part in Divine Service. For we are confident that there is no Churchman, or Churchwoman, who, after having discharged the obligations which nature and the Church have imposed upon them, would not cheerfully be employed in assuaging the distresses of their fellow beings, of every creed and country.—"*The Church.*"



CALENDAR FOR FEBRUARY 1843.

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| 2. <i>The Purification of the Blessed Virgin.</i> | 8. Meeting of the Convention of the Diocese of South-Carolina. |
| 5. <i>Fifth Sunday after Epiphany.</i> | 12. <i>Septuagesima Sunday.</i> |
| 7. Anniversary of Society for the Advancement of Christianity in South-Carolina. | 19. <i>Sexagesima Sunday.</i> |
| | 24. <i>St. Mathias, the Apostle.</i> |
| | 26. <i>Quinquagesima Sunday.</i> |

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in South-Carolina—Treasurer, Thomas Gadsden, Esq., office No. 4 Holmes' wharf; Library in Chalmers-st. Open every Monday, Wednesday, and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Edward Frost, Esq. office No. 50 Broad-st. Annual subscription \$10; subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Isaac Ball, East Bay, corner of Vernon-st.; Librarian, Mrs. Thos. H. Deas, Society-st., near East Bay, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon.

BISHOP CHASE'S REMINISCENCES.

The subscriber has just received a further supply of the four numbers published. Those who have orders from the Bishop can now be supplied.

A. E. MILLER.

N. B.—These numbers contain a detailed account of the Bishop's first visit to England, in behalf of the Ohio Theological Seminary. The account is truly graphic, in his best style, and full of deep interest. Each chapter, as you progress in reading the work, develops some new and unexpected incident, the whole of which combined gave him a degree of favor with a valuable portion of the nobility, bishops, clergy, and laity of that noble people, that seems truly wonderful.

Jan. 1

EPISCOPAL DIOCESAN SCHOOL.

This School, in which the usual branches of a thorough English and Classical Education are taught on Christian principles, will be re-opened (Divine Providence permitting,) on Monday, the 2d of January next.

Terms of tuition vary from \$8 to \$20 per quarter. For other information, apply to Mr. A. E. Miller, No. 25 Broad-street, or to any of the undersigned, Committee of the Convention, viz:

Right Rev. C. E. GADSDEN, D. D., Chairman.	
Rev. CHRISTIAN HANCKEL,	Dr. J. M. CAMPBELL,
" T. J. YOUNG,	C. G. MEMMINGER,
" C. WALLACE,	JAMES H. LADSON,
" PAUL TRAPIER,	EDWARD M'CRADY.

Jan. 1

AN INQUIRY

Into the meaning of the Prophecies, relating to the Second Advent of our Lord Jesus Christ—in a course of Lectures delivered in St. Peter's Church, Baltimore. By J. D. K. Henshaw, Rector of said Church. Price 75 cents.

THEOLOGY FOR THE PEOPLE, in a Series of Discourses on the Catechism of the Protestant Episcopal Church. By J. P. K. Henshaw, Rector of St. Peter's Church, Baltimore. Price \$2 50.

THE DEVOUT CHURCHMAN'S COMPANION, or a Faithful Guide in Prayer, and Meditation, and the Reception of the Holy Eucharist, &c. containing a new and convenient arrangement of Bishop Wilson's Sacra Privata, and introduction to the Lord's Supper; together with the Collects and Psalms, classified according to their subjects. Edited by the Rev. W. H. Odenheimer, A. M., Rector of St. Peter's Church, Philadelphia.

Jan. 1

A. E. MILLER.

TRACTS FOR THE TIMES, No. 90.

For sale by

A. E. MILLER.

Receipts for the Gospel Messenger, for the following years:

1842.			
Amt. brought forward received,	\$429 75	Mr. Joseph Prevost,	3 00
Mr. James F. Green,	3 00	Dr. Wm. Read,	3 00
Mr. Edward Frost,	3 00	Mrs. Isaac Ball,	3 00
Mrs. Robert Wilson,	3 00	Mrs. Ancrum,	3 00
Miss Roupel,	3 00	Mr. J. P. Humphreys,	3 00
Mrs. Henry F. Faber,	3 00	Mr. Edward M. Crady,	3 00
Mrs. Wm. Mason Smith,	3 00	1843.	
Mr. A. H. Belin,	3 00	Miss Ann E. Warley,	3 00
Mr. J. K. Sass, 2 copies,	6 00	Mrs. M. E. Richardson,	3 00
Miss Monefeldt,	3 00	Wm. A. Carson,	3 00
Mr. F. Fraser,	3 00	Capt. John Fripp,	3 00
Rev. P. T. Gervais,	3 00		
Mr. Geo. W. Hunting,	3 00		\$498 75

SCHOOL AT SUMMERVILLE.

The Rev. PHILIP GADSDEN will take into his family 10 boys, between 8 and 12 years of age, and attend to their morals, manners, and education generally.

The instruction will be in Christian truths, as well as in the elements of the English, Latin, and Greek Languages.

TERMS.

For Board and Tuition per year,	-	\$200
For Tuition only,	-	50
For further particulars, inquire at Mr. A. E. Miller's, No. 25 Broad-st.		
Feb. 1		

DIOCESE OF SOUTH-CAROLINA.

The 53d Annual Convention of the Protestant Episcopal Church in this Diocese, will be held on Wednesday, the 8th day of February. The Clergy who are entitled to seats, and the Lay-Delegates of the Parishes and Churches, are requested to attend. Divine Service will commence at half past 10 o'clock.

CRANMORE WALLACE, *Secretary.*

P. E. SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN SOUTH-CAROLINA.

The Anniversary Meeting of this Society will be held in Charleston, on Tuesday, the 7th February, when Divine Service will be performed, and a sermon preached suitable to the occasion. Immediately after service the members of the Society are requested to attend, to receive the Annual Report of the Board of Trustees, to elect Officers and Trustees for the ensuing year, and to transact such other business as may be submitted.

J. S. HANCKEL, *Recording Secretary.*

NEW BOOKS JUST RECEIVED.

Sword's Pocket Almanac for 1843; Churchman's Almanac for 1843; Southey's Book of the Church; A Winter's Tale, and Little Mary, new publications by the Gen. Protestant Episcopal Society; Christian Offerings; Clouds and Sunshine; My Saviour, or Devotional Meditations; Bishop Whitingham's Sermon on Godly Quietness of the Church; The Day of Judgment, a Sermon, by Rev. E. B. Pusey; The Christian Priesthood, a Sermon, by Hon. and Rev. A. P. Percival, Chaplain to the Queen.

A. E. MILLER.

BISHOP BOWEN'S SERMONS,

On CHRISTIAN DOCTRINES and DUTIES. In 2 vols. 8vo. Price \$7 bound, and \$5 in muslin boards.

For sale by

A. E. MILLER, No. 25 Broad-street.

Subscribers not yet supplied will call for their copies.

Nov. 1

A TREATISE ON BAPTISM,

By the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable Treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit.

For sale by

A. E. MILLER, No. 25 Broad-street.

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PROTESTANT EPISCOPAL

Vol. V.]

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To whom all communications, (post paid,

☐ The Profits, if any, will be applied

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